I:Radin E-5 (1908-1913) 1923
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[123]

Maqąthowaxga.....Shakes the earth.
Tcąnimanga.....Walks fast.
Djaᵓpdjiwaxga.....Streak of lightning.
Maqąᵓiwanga.....He who walks in the cloud.
Aha-hawaxga.....Long wings.

The Bear Clan

Introduction

Seven versions of the Bear clan origin myth were obtained, so that for this clan, at least, a fairly intensive study of the variations and their significance can be made. Perhaps the most interesting fact to point out is the apparent existence of two recognized versions, one called the minor or false and the other the true. The complete version was only told when the interrogater had paid enough.[1] The minor version is not at all concerned with the origin of the Bear clan but appears to be largely an account of the origin of the reciprocal relations of the Bear and Wolf clans. The second is the real origin myth. The version obtained does not, however, seem complete.

The typical origin myths (excluding the fifth version) are of two types, those that speak of Earthmaker creating the ancestors of the clan and those that do not mention his name. Undoubtedly those versions that do not mention Earthmaker's name are the older. Those that speak of Earthmaker show clearly the influence of the general origin myth and of shamanistic systematization. This is particularly apparent in the sixth version, which was told in connection with the bear feast.

The subject matter of the myths relates to the manner in which the bears came to the great gathering at Green Bay, the older versions having them originate from the water and the later versions having them created by Earthmaker and sent to the earth. In the former they are distinctly heroic animals and in the latter vague spirit animals. The nature of the relation of these animals to the present clansmen is not clearly stated in the myths, and there is not the slightest mention of the present current belief on the subject. The myths seem almost entirely concerned with the question of the origin of the disciplinary functions of the clan and of its relationship to the Wolf and a few of the other clans.

It is difficult to explain the remarkable differences in the various versions. Comparing them with versions of the clan origin myths of the other clans, it seems likely that the short accounts represent the more archaic versions and the longer accounts those versions that

[1] My informant said, "If a person asked me about the origin of his (i. e., of my clan) and did not give me enough gifts or make enough offerings, I would tell him the minor version. But until he gave me all that was necessary would I tell him the true account."

5: McKern E-5 (1927) 1929
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796 778 535 The shrine about which this ceremony centers is also a bundle, in this instance owned by one of the waiters, but not necessarily so. Its setting up followed a definite procedure. A small mound of sand was first heaped up on the grassy floor of the lodge. A wooden bowl was placed on the top center of the mound, and a tin bowl directly west of the mound. These were both filled with maple syrup. Four men placed handsful of tobacco at the base of each of the syrup containers. Then the bowl of syrup was removed from the mound, to be placed adjacent to the tin vessel, and from the open buffalo bundle a number of buffalo tai's were taken and placed upon the mound. Four small [823] eagle feathers, dyed red, were inserted in the margins of the mound to point in the four cardinal directions.

● 123 535 796 The leader, accompanied by musicians with rattles and one drummer, then sang one set of four songs. A dance song followed, practically everyone present joining in the dance, forming in line behind the leader and circling the lodge in a counter-clockwise direction. All the men were in the forepart of the line; the women followed the men. As the line was forming, several of the men urged the humble subscriber to this account to join the dance. Never before having witnessed the particular performance, I was entirely ignorant of the correct procedure, but realizing that this was a common dance in which anyone could participate without special preparation or careful observance of conduct, I, to my downfall, consented. I joined the line where it was forming immediately in front of me. The dance started before I became aware of my embarassing position; for whereas all the other men were grouped to comprise the leading half of the line, I was far back in the formation, distantly removed from the other representatives of my sex —dancing with the squaws. The shouts of merriment arising from both the men and women satisfied me, however, that I had not committed the unpardonable sin. Nevertheless, as soon as it was convenient, I corrected the error of my position.

796 535 As the line passed the bowls of syrup, the dancers each drank of the contents; the men from one bowl, the women from the other. The singing and dancing was continued until all the syrup was gone. Finally, the wooden bowl having been replaced on the sand altar, the leader approached it on hands and knees, mimicking the grunts and actions of a buffalo. He then proceeded to butt the bowl with his head, turning it over.

796 152 781 Speeches by the leader and by other prominent men brought the ceremony to a close.

My general reactions to the performance were two-fold. In the first place, I could not but be impressed by the exalted fervor of the older participants; at times tears coursed down the cheeks of Big Wave as he sang the spirit songs of his ancestors, and other participants 690 showed the effect of strong emotion. Secondly, I beheld the ancient

7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

124 me. But what is more to the point here is that he[1]
● [123] wove my presence among the Winnebago just then, into the whole fabric of his life. I was the preordained one who had sensed what was the proper time to come to the Winnebago, and this legend he diligently disseminated among all his relatives and subsequently embodied in certain autobiographical snatches I obtained from him. It was from him that I obtained a short sketch of reminiscences which, short as they were, threw more light on the real Indian than any of the more elaborate things I had collected in the usual external fashion which is the pride of scientific procedure among ethnologists.

It was from the perusal of these "reminiscences" that
[121] the idea developed within me of getting a real autobiography, and having heard vaguely of the adventures and tribulations of Crashing Thunder, the younger brother of the family, which seemed to bear all the earmarks of a true rake's progress, I approached him about the matter, to receive a meaningless affirmative reply. For three years he eluded me on one pretext or another until temporary poverty induced him to
[212] consent to write down in a syllabary now in use among the Winnebago the fascinating tale of his life. I remember very well how worried he was after he had finally consented. After writing the first part he came to me at midnight, in a very nervous condition, saying that he did not care to proceed because what he had to say would not look nice if white people subsequently read it. When his fears were appeased he continued

[1] [i.e., The informant, see P. ix, Cat. 116 --Analyst]

4:Smith N-5 (1928) 1929 NP12 Winnebago NP12

114 126 junction with the Mississippi. Dr. Evan D. Pierce, of Trempealeau, who was in charge of the park, was much interested in the native flora as well as in archeology, and we made a collection of ninety species then in bloom. Mr. Towne L. Miller, of Fairwater, Wisconsin, Honorary Curator of Archeology of the Museum collected the plants of the region throughout the season, for the Department of Botany.

131 361 The Winnebago Indians are found today scattered over the central part of Wisconsin, principally in Marquette, Waushara, Portage, Sauk, Juneau, Adams, Marathon, Wood, Clark, Jackson, and Monroe counties. Wood County with permanent settlements in Arpin, Vesper, Pittsville, Walker, Elm Lake, Dexterville, and Babcock, contains the largest number, about 750. Along the Hemlock River, not far from Pittsville, are found other large settlements of farming Winnebago. In other counties good-sized settlements are located at Neillsville, Wittenberg, Wyeville, Black River Falls, Hatfield, and Tomah. Their Indian agency and school are located at the last mentioned city.

114 123 Our chief location during the summer was at A. White's farm, on the Walker Road, six and a half miles south of Wisconsin Rapids. When we arrived, Mr. White was at Kilbourn where many of the Winnebago camp during the tourist season, making baskets and bead work, and taking part in dances and entertainments. Jim Henniger and his wife, our pageant friends, were there, caring for her father, Dave Dekorah, a prominent man in the medicine lodge, who was sick. He afterwards died and was buried in their community graveyard, with Indian ceremony. The Whites made us welcome and we pitched our tent in a grove of white pines not far from their spring. There were 115 795 several other Winnebago Indians near at hand, including Henry Dick, from Briggsville. Henry is important in the medicine society and im- 184 mediately made friends with us and started to teach us the Winne- 276 bago language. He was especially bitter against the peyote cult, which many Winnebago have embraced, declaring that peyote was worse than whiskey, because a man drunk on whiskey, would be sober the next morning and able to go to work, whereas with peyote, he became "crazy", and would not work for four or five days while under its influence. He further said that the peyote cult worshippers never possess anything, but live on their industrious neighbors who belong to the medicine lodge. These medicine lodge Indians raise potatoes, corn, beans, carrots, hay, grain, hogs and chickens, according to Henry, and would not let their own people starve, but did not like the shiftlessness of the peyote worshippers. He wished he could see the President of the United States to tell him not to let any Indian have peyote. He thinks bad days are coming to the peyote-eating Indians. A few years 276 ago, this cactus drug, most of which comes from Texas, sold for $4.00 435 a thousand buttons, but the current prices in 1928 were $25 per thou- 795 sand of number one size; $30.00 per thousand for number two size; and

4:Smith N-5 (1928) 1929 NP12 Winnebago NP12

the candidate into the woods, where none will see them and put him through tests, such as falling immediately when he is shot with a medicine bag. They also teach him to sing the ritual of the medicine lodge, being sure that no one hears.

The Winnebago observe the same precautions in gathering plants and place as great stress upon the manner of this gathering as do other Wisconsin Indians.

Most of the summer was spent among the Winnebago collecting their various economic and medicinal plants, about which copious notes were taken. On August 16, a trip was made to a Winnebago religious feast given by A. White and his son, Frank, with two other relatives, at which the writer was given a Winnebago name. As is the Indian custom, no more than one Indian name can be given and a name in a second language must mean the same as the original one. It happens that the first name given the writer was by the Menomini at Keshena; namely *"Onawonik"* meaning "Flying Squirrel." Hence the Ojibwe followed suit with *"Shagashkandawe"* also meaning "Flying Squirrel," and the Winnebago took their word *"Kashingra"* meaning the same.